



An Interview with Dr. Gary Schwartz

by Michael Tynn

Over the past two decades, Gary E. Schwartz, Ph.D., has carried out extensive research with clairvoyant-type mediums, the sum of it strongly suggesting that human consciousness survives physical death. "The scientific evidence ... may seem impossible to some readers," he wrote in the May 2017 issue of *The Journal for Spiritual and Consciousness Studies*. "The evidence may challenge your assumptions and beliefs about reality. The evidence may defy your commonsense and knowledge, and even seem absurd." In that article about the soul phone (SoulPhone™), he went on to say that the "totality of the experimental evidence summarized above points to a deep and transformative truth."

Schwartz is a professor of psychology, medicine, neurology, psychiatry, and surgery at the University of Arizona and director of the Laboratory for Advances in Consciousness and Health. After receiving his doctorate from Harvard University, he served as professor of psychology and psychiatry at Yale University, director of the Yale Psychophysiology Center, and co-director of the Yale Behavioral Medicine Clinic. He has published more than 450 scientific papers, edited 11 academic books, and is the author of *The Living Energy Universe*, *The Afterlife Experiments*, *The Truth About Medium*, *The G.O.D. Experiments*, *The Energy Healing Experiments*, *The Sacred Promise*, *An Atheist in Heaven* and *Super Synchronicity*.

I recently put some questions about the soul phone project and related matters to Schwartz by email.

Where do things now stand in the development of the Soul Phone prototype?

Over the past decade we have tested nine different possible methods for detecting the presence of spirit, and all of them have produced positive 'proof-of-concept' effects. By proof-of-concept we mean statistically significant effects measuring diverse signals ranging from (1) single photons of

light in a pitch-black environment, through (2) tiny changes in magnetic fields recorded in a completely shielded zero gauss chamber, to (3) subliminal audio signals recorded in a Faraday shielded professional sound isolation chamber. I presented the results of three proof-of-concept Soul Voice (SoulVoice™) experiments at the June 2017 meetings of the Society for Scientific Exploration held at Yale University.

To date, none of the methods has thus far produced a fully functional "working prototype" – a device that can be practically used as an accurate spirit communication technology (i.e., requiring at least 98 – 99 percent accuracy).

I use the metaphor of a "Wright Brothers' Moment" to describe where we are in the development of a soul phone. When the Wright Brothers first demonstrated the possibility of machine powered human flight, their airplane was utterly impractical. The plane could stay airborne for less than a minute, the plane required a breeze to take flight, there were no seats, windows, etc. However, the

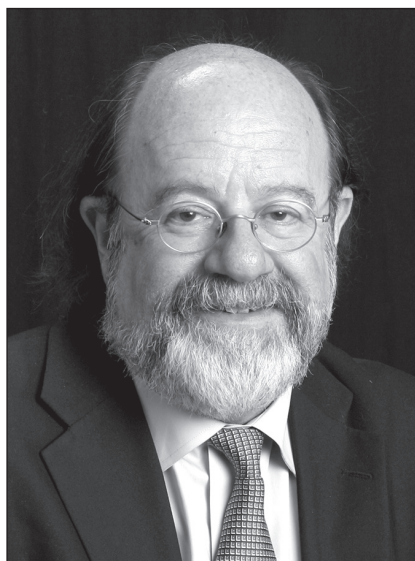
Wright Brothers' proof-of-concept experiments at Kitty Hawk clearly showed the feasibility of future human flight. Similarly, our soul phone research demonstrates the feasibility of future electronic communication with spirits.

Currently we are working on developing two practical first generation prototypes. One is an optical soul switch (SoulSwitch™), the other is an electronic soul switch. Each has the potential, in principle, to be developed to produce 98-99 percent accurate "yes – no" binary responses. Our goal is to have a working "yes – no" soul switch in as early as a year from now that can accurately use a "Twenty Questions" paradigm.

Once the prototype is developed, where do you go from there?

If either the optical or electronic prototype soul switch is developed as predicted, we anticipate that it will take a second year to produce a working pro-

See INTERVIEW page 6



Schwartz



Reflecting Light

Rick Darby

Eleus-ive Eleusis

The Eleusinian Mysteries, perhaps the most mystically transforming ceremony in the ancient Western world, were practiced in Greece from about 1500 B.C. until A.D. 392 when the Roman Emperor Theodosius I had them suppressed. That's quite a run, nearly 2,000 years. What went on at Eleusis must have been greatly important to many people to have survived almost as long as the Church of Rome has today.

Some years ago, on a business trip to Athens I awarded myself two days afterward for sightseeing, which included Greek Orthodox churches, their lighting dim and the old wood dark; intensely colored icons and gold and silver ornaments glowing like heavenly apporpts.

The archeological site of Eleusis was practically deserted, inhabited by a ticket seller and a caretaker, probably bored but thankful to have jobs in Greece's wretched economy. Past the ticket booth was what remained of the Sacred Way, the route of those who walked from Athens to attend the ritual, seeking the Reality behind appearances. Where kings, emperors, Socrates, Plato, Aristotle, Pericles, Sophocles, Cicero, and ordinary Greek and Roman citizens had trod, several dogs lounged. I saw two other visitors.

Eleusis is a collection of ruins, but with the help of signs and a guidebook, you can get the general picture of what was where. It surprised me to learn how much the venue had been expanded and rebuilt by the Romans once they ruled Greece. Romans craving profound insight didn't much warm to their own gods, mostly recruited from Greece's Olympian seducers, revengers, and wizards. Aside from the cult of Isis (an Egyptian import), there wasn't much in their practical-minded religion that appealed to a desire for numinous experience. The Eleusinian Mysteries filled a near-vacuum.

Ancient eroded blocks of stone and fragments of carving generally don't inspire me, and that goes for most of Eleusis. The spirit that once gave them meaning has gone. But it was strange to be walking on the ground from which had once risen the Telesterion, the large central building, where millennia ago the hierophants had led seekers to the most profound Knowledge.

Historians writing about the Eleusinian Mysteries invariably begin by saying that all participants were bound by a strict oath of secrecy. Then they proceed to give us their version of what went on during them.

In *The Secret Teachers of the Western World*, Gary Lachman writes, "There were two levels of Mysteries, the Lesser and the Greater. In the Lesser mysteries, participants were given knowledge of the higher worlds, of what lay beyond the earthly plane and the release from it through death. But in the Greater Mysteries, the participants were given an experience of this. ... A potion known as the *kykeon*, a mixture of barley, mint, and water, was consumed, and the secrets of the afterlife were revealed to the participants."

Will Durant (*The Life of Greece*) says of the Greater Mysteries that the ceremony was a "symbolic play," and that "very probably the theme was the rape of Persephone by Pluto, the sorrowful wandering of Demeter, the return of the Maiden to earth, and the revelation of agriculture to Attica. ... The worshipers were then led by dim torchlight into dark subterranean caverns symbolizing Hades, and, again, to an upper chamber brilliant with light, representing, it appears, the abode of the blessed; and they were now shown, in solemn exaltation, the holy objects, relics, or icons that till that moment had been concealed. In this ecstasy of revelation, we are assured, they felt the unity of God and the soul; they were lifted up out of the delusion of individuality, and knew the peace of absorption into deity."

It was cloudy and cool the day I made my own pilgrimage to the grave site of the Mysteries. At times, though, the clouds shrank from the sun, and a bright, intense Mediterranean light revealed the world anew. Perhaps that was the only metaphor today's world could offer for what the Mysteries had once given to those who had walked the road to Eleusis.

Blessed is he who has seen these things
before he goes beneath the earth;
for he understands the end of mortal life,
and the beginning (of a new life) given of God.
— Pindar

President's Message: The "Way Forward"

"Life is Flux," so said Heraclitus (c 500 BCE), which is usually quoted as, "*The only guarantee in this world is change.*"

Apparently, that is what is happening with conventions and conferences, and so it's time for a change. For the last 20 years, conventions have been popular events... attendees could mingle with speakers and get autographed books at the book store while spending a weekend with friends who shared the same views. Nearly all of the Academy's conferences over the years were successful, at least until recently, when (what I will call our "east and west divisions") split up. Actually, I didn't split up and still belong to both groups. Yet, the underlying truth here is that business model of holding a national convention is slowly dying off.



Today savvy people no longer see the need to buy plane tickets, pay for motels and registration fees, and use up their hard-earned vacation days, just to attend a conference, when they can get better presentations by world-class speakers for free from their home computers by just dialing up a TED or TEDx talk. Indeed, online for free at you-tube you can find over a dozen videos and recorded radio interviews of me speaking, and I am just a minor player.

Yet, for whatever reason, the large audiences don't show up like they used to as we found out last December in Phoenix, where we just broke even, and then in June in Chapel Hill where we actually lost money.

Several solutions have been tried by the associations I am involved with, each attempting to prop up this dying business model of a convention.

1. The International Association for Near-Death Studies (IANDS) holds its convention in different cities around the country each year, so that their followers get to see a different locale each time.

2. The Institute of Noetic Sciences (IONS) has moved to having a convention every other year.

3. At ASCSI over the last few years we have tried to hold regional conventions, either in Phoenix or the North Carolina research triangle, making it less expensive for near-by members to commute to the convention.

4. ASCSI and IANDS have also both tried selling *live streaming* videos of the conventions.

But none of these seeming solutions is pumping life back into this dying business model.

Consequently, I believe it might be time to rethink this entire program, and so at our August

9 board meeting the board created a committee to assist our new executive director, Tom Leach, to look into "*the best ways to continue our information outreach, both in producing conferences and promoting information through the website.*" Consideration has been given to:

- Holding a speaker's convention to which only speakers attend, and then we video the program for live stream, so that followers could just pay \$150 and own a permanent copy. (Would the speakers come without the chance to sell books at a book store?)

- Send the video crew to each speaker and make an individual video.

- Have each speaker skype with the video interviewer who records and edits it for publication, and then offer these talks on our website for a nominal price per viewing, perhaps \$5-\$10 for a three-day view.

Our newly formed "Way-Forward" committee will be charting our course over the next few months. They'd like to hear from you as to your preferences. Please email your ideas and preferences to ascsi.conference@gmail.com.

— Alan Huguenot, Sc.D.

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Searchlight Media Watch



Tom and Lisa Butler, NST

Contemplating Existential Questions: Juli Fraga says that, as a psychologist, her patients frequently ask how they could cure their sadness so that they could feel happier and experience a deeper sense of purpose in their lives. They would say things like: “*Shouldn’t I start exercising? Or maybe I should go on a Yoga retreat. Perhaps I should begin eating a clean diet?*” Like many of us, they were uncomfortable with the idea that solutions might be discovered through personal reflection, but a recent study suggests that pondering the meaning of life may help depression, chronic loneliness and other emotional disorders. According to this new research, people who ask existential, spiritual questions, such as “*What happens after we die?*” or “*Is there a higher power?*” are psychologically healthier than those who avoid them. As it turns out, thinking about death, god, spirituality and the afterlife may help us to live more purposeful lives and strengthen our emotional resiliency.

From: Fraga, Juli. “From The Health Benefits of Contemplating the Afterlife.” *Tonic Voice*. 2017. tonic.vice.com/en_us/article/the-health-benefits-of-contemplating-the-afterlife.

* * *

Meditation has surged in popularity in recent years, from a fringe interest to a mainstream trend championed by therapists, scientists, and celebrities. The idea that meditation is actually a form of research is gaining respect. In the history of meditation practices that qualify as scientific, meditation masters have used models of the mind generated by meditation to modify meditation techniques for increased efficacy. Such modifications can be viewed as hypotheses, and their implementation as experiments. When these modifications are subsequently preserved because they are effective, the experimental results have passed the tests of replicability and falsifiability required by the scientific method. This continued unfolding of our knowledge can allow us to understand more clearly the most amazing and powerful experiences of adept meditators, including awakening. This cognitive transformation, characterized by wisdom, compassion, and freedom from most forms of



suffering, might ultimately become available to millions, completely transforming human society and helping us solve the enormous threats our species and our planet now face.

From: Yates, John. “Your Brain as Laboratory: The Science of Meditation.” *Scientific American*. 2017. blogs.scientificamerican.com/guest-blog/your-brain-as-laboratory-the-science-of-meditation/.

* * *

Biocentrism: Robert Lanza is an expert in regenerative medicine and the scientific director of Advanced Cell Technology Company. Lanza is also very interested in quantum mechanics and astrophysics, an interest that led him on a path to developing his theory of biocentrism. His theory implies that our consciousness does not die with us, but rather moves on, and this suggests that consciousness is not a product of the brain. It is something else entirely, and modern science is only beginning to understand what that might be.

His theory is best illustrated by the quantum double slit experiment. The double slit experiment has shown repeatedly that “*Observations not only disturb what has to be measured, they produce it. ... We compel [the electron] to assume a definite position. ... We ourselves produce the results of measurement.*” There’s a reason why every year, internationally recognized scientists continue to push this commonly overlooked topic into the mainstream scientific community. The fact is, matter (protons, electrons, photons, anything that has mass) is not the only reality. If we wish to understand the nature of our reality, we cannot keep examining physical reality while ignoring the fact that the ‘unseen’ makes up most of it.

From: Martino, Joe. “Quantum Theory Sheds Light on What Happens When We Die: the afterlife.” *Collective Evolution*. 2017. collective-evolution.com/2017/01/14/quantum-theory-sheds-light-on-life-after-death/.

* * *

This Song Can Stop Your Anxiety in 8 Minutes: You’re restless, fatigued and tense. You’re preoccupied with worry and trying to control those intrusive thoughts, but nothing seems to work. But what if we told you that you could just put on your headphones and listen to a song and feel instantly better? It’s true. There is actually a song created specifically for that purpose, and its ability to help is backed by science. United Kingdom-based band Marconi Union composed their song “Weightless” to help treat the most common mental illness in the United States.

Anxiety is a condition that affects 40 million adults living in the U.S. That’s 18 percent of the population. The musical trio collaborated with

sound therapists to carefully arrange harmonies, rhythms and bass lines that help slow a listener's heart rate. The song also helps to reduce blood pressure and lower cortisol, a stress hormone. And when neuroscientists from Mindlab International put the song to the test, it passed with flying colors. Participants who listened to the song experienced a 65 percent reduction in overall anxiety and a 35 percent reduction in their usual physiological resting rates, according to Dr. David Lewis-Hodgson of Mindlab International. You can listen to song from the link below but not while driving - *research showed some women became sleepy*).

From: Lin, Tiffany. "This Song Can Stop Your Anxiety in 8 Minutes." *Living Strong*. 2016. livestrong.com/article/1012583-feeling-anxious-song-could-make-feel-better/.

* * *

Word Clouds comfort families and doctors of dying patients. To humanize the intensive care unit and comfort families of the dying, Canadian doctors have found a way to elicit happier memories at the bedside. They're creating Word Clouds - and they say the practice is valuable for them, too, because it helps them forge their own bonds with patients. Staff members in the ICU of St. Joseph's Healthcare in Hamilton, Ontario say the process is an economical way to alleviate a stressful time. They have incorporated Word Cloud creation into regular practice and recently studied its impact.

"It was surprisingly meaningful," said Dr. Meredith Vanstone, an assistant professor of family medicine at McMaster University. She and her colleagues interviewed 37 relatives and 73 healthcare providers of 42 dying patients who were Word Cloud subjects. The Word Clouds, generated through the website wordle.net, are graphic representations of descriptions of patients, not just by loved ones but also by the healthcare professionals caring for them. They're "a form of art - a 'Picture of Words,'" according to Vanstone and her colleagues. Word Clouds are "a catalyst for telling stories," Vanstone told Reuters Health. "It's a way to get families away from thinking about negative things going on." The distillation of stories promotes attention to the patient as a whole person, she said, reflecting a life's entirety during a time when many focus on the details of the final days.

Writing in *BMJ Supportive and Palliative Care*, the authors share a comment about the process from a patient's daughter: "... it was more of a family bonding



in time of need ... it's nice to talk about something that brings a smile on your face." Seeing the image of the Word Cloud was also healing, the study found. Some family members reported looking at them regularly to feel closer to loved ones after their death. "Having it is a chance to reflect and remember," Vanstone said. You can also make your own word cloud at wordclouds.com/.

From: Belisomo, Randi. "Word Clouds." *Reuters Health News*. 2016. reuters.com/article/us-health-dying-comfort-idUSKBN14G1E2.

* * *

Doctor Remembers NDE: Dr. Gary Wood was involved in a car crash with his sister when he was 18 years old. While on the way home, their car collided with an illegally parked vehicle on the street. His then 16-year-old sister survived the accident without a scratch while Gary was fatally injured. He had serious injuries which included crushed larynx, ripped nose and broken bones. He was pronounced dead on the spot by paramedics who responded at the scene. Dr. Wood said he still vividly remembers the accident which happened 50 years ago. "Dying is just like taking your clothes off and just laying them aside," He described that he stepped out of his body which he called his *Earth suit* and was lifted from the car. "Then I was caught in a swirling massive funnel shape cloud that grew brighter."

From: Dominguez, Anne. "Dead Man Comes Back To Life; Shares His Experience In Afterlife." *ITechPost*. 2017. itechpost.com/articles/70840/20170103/dead-man-comes-back-life-shares-experience-afterlife.htm.

* * *

The OA is an American mystery drama with science fiction, supernatural and fantasy elements. The series main character returns after being missing for seven years. When she disappeared she was blind but now can see. The series debuted on Netflix at the end of 2016 and there has been a lot of discussion regarding the series explorations of near-death experiences. The series creators say they were influenced by Raymond Moody's *Life After Life* and Sam Parnia's research on NDE's. But they were also influenced by *Upheavals of Thought: The Intelligence of Emotions* by Martha C. Nussbaum. Series creators Brit Marlings and Zal Batmanglij say they feel instinct and feelings are very important and that we may have let go of them as technology takes us further into living just from the neck up.

From: Dugan, Christina. "The OA Star and Creator Brit Marling Reveals the Inspiration Behind Her Hit Netflix Show." *Yahoo News*. 2017. yahoo.com/news/oa-star-creator-brit-marling-194237541.html.



INTERVIEW

From page 1

tototype soul keyboard (SoulKeyboard™) consisting of a minimum of 40 keys using the standard qwerty arrangement. This will allow soul texting (SoulTexting™) to occur. The applications of soul texting are potentially as vast as texting itself. The time frame for the commercialization of the prototype soul keyboard could take another year or so.

It is my understanding that spirit communication is primarily symbolic and by thought transference. The direct-voice mediumship of yesteryear involved spirits building voice mechanisms from the ectoplasm of the medium. Does soul phone technology suggest that spirits actually have larynxes with vocal cords? If not, would a medium always be required for soul phone contact? Without getting too technical, how would that work?

Our technology is not based on symbolic communication via thought transference. Instead it is based on the “physics of spirit” which is derived (1) partly from the integration of quantum physics and systems theory (as first described in my book *The Living Energy Universe*), and (2) partly from explanations provided by science members of our “A Team” as received through multiple evidential mediums.

David Bohm, Ph.D., is alleged to have said to Rhonda Schwartz, author of *Love Eternal*, that their info-energy bodies are “historical systems” composed of what Albert Einstein has supposedly termed “living signals.” Therefore, when Rhonda says she literally sees David and Albert in three dimensions of space, she sees their historical eye systems, their historical mouth systems, their historical hand systems, etc. Consequently, our technologies are designed, for example, to detect very subtle absorptions of light produced when they intentionally place their historic hand systems across a matrix of beams of light.

The Bohm-Einstein “historical systems of living signals theory” predicts that yes, when spirits are seen to appear in three dimensions of space, they actually have info-energy “larynxes with vocal cords,” and even have info-energy “beating hearts.”

Consequently, if the predicted working soul switch breakthrough occurs, mediums will no longer be necessary for spirit communication.

The clairvoyants you work with today seem to be quite different from the trance-voice/ trance-writing and direct-voice/direct-writing mediums that the pioneers of psychical research studied. Have we advanced in that regard or regressed? It does seem to me that the best trance and direct-voice mediums provided more complete and coherent

communication than the best clairvoyants of today.

I can’t speak from direct experience concerning the accuracy of historic trance mediums. It has been my understanding that all things being equal, that trance mediums would be predicted to be more accurate than mental mediums. However, contemporary evidential mental mediums can be very accurate. Maybe someday appropriately controlled trance versus mental mediumship comparison experiments can be performed.

Suzanne Giesemann’s mediumship appears to be more of the old trance-voice type. Would her type of mediumship work better with the soul phone than the clairvoyant type?

My research with Suzanne has mostly involved her engaging in mental mediumship, and she is one of the contemporary evidential mediums included above. Yes, she does report sometimes going into various degrees or levels of trance, but we have never formally investigated this. Also, when she “channels” her collective spirit, this is more of the trance-voice type. However, the kind of information she receives channeling her collective spirit is typically of a difficult type of information (e.g., it is more philosophical and metaphysical) than when she is doing a deceased person focused reading for a specific person (e.g., providing evidential details concerning a loved one in spirit).

Some communication purportedly coming from advanced spirits over the years suggests that absolute proof of a spirit world would stifle the Divine Plan, or more simply put, we are not supposed to have such proof. Wouldn’t the soul phone provide evidence that gives us that absolute proof?

Yes, some intuitives have made such claims. However, as a scientist I take such claims with at least three grains of salt. First, for over two decades I have examined the range of errors mediums typically make, and although certain contemporary mental mediums can be highly accurate concerning specific beings in spirit, they are almost never one-hundred percent accurate. It is common for gifted mediums, on the average, to provide a given sitter with ten-percent unrecognized or erroneous information. Hence, I try to remain neutral or agnostic about beliefs such as “we are not supposed to have such proof.”

Second, my experience is that medium’s histories (e.g., their education, opinions, expectations, etc.) unconsciously color their intuitive perceptions to various degrees. As Rhonda Schwartz puts it, she is careful to always question how much of her alleged communication experiences are (1) being colored by her “monkey mind” rather than (2) being a pure communication from spirit.

And third, if the Divine Plan intended for humanity to forever lack the kind of definitive evidence for life after death and the existence of a greater reality that a functioning soul phone provides, then it would make sense that the Divine Plan would not have given us the capability to discover and build such a consciousness transforming technology in the first place.

A point of clarification: scientists do not speak of absolute proof. In fact, most do not speak of proof *per se*. Scientists are more tentative; what we attempt to do is determine the probability that a particular theory best explains a given set of evidence.

Using the language of science, I would say that if the soul phone prototype breakthrough finally occurs, that I will conclude that there is 99.99 percent probability that the survival of consciousness hypothesis is true. Scientists always leave a little room for doubt; this insures that we remain open to the possibility, however slim, that a given theory might turn out in the future to be incomplete or in error.

Even if you were to perfect a soul phone prototype, do you anticipate difficulties in getting mainstream science to accept it? How would you approach this?

The answer depends upon the level of accuracy of the soul phone and the kinds of demonstration experiments we perform. I have designed a set of three categories of “thought experiments” – what Einstein and others have historically called “gedankenexperiments.” Taken together, this trilogy of experiments provides convincing evidence that a specific spirit is using the soul keyboard to answer specific questions.

The trilogy of experiments involve: (1) typing skills tests, (2) content knowledge tests, and (3) identification verification tests. None of the types of tests are convincing by themselves. However, it is the combination of the three tests that inexorably points to the conclusion that an “identifiable spirit” is “using the soul keyboard and is “expressing accurate content knowledge” unique to her or him.

I have reached the conclusion that mainstream science will come to accept the reality of the soul phone to the extent that the above trilogy of experiments is shown to replicate. However, I have also come to the conclusion that a subset of mainstream scientists, plus diehard skeptics, will resist accepting this overwhelming evidence.

For example, I know a few parapsychologists who seriously entertain ideas such as: (1) the mind of the person on earth is unconsciously using the soul keyboard to literally produce all of the effects observed with the trilogy of tests (even though there is no evidence that a person’s unconscious mind can achieve such a combination of effects),

or (2) an imaginary “alien trickster intelligence” is deceptively using the soul keyboard to fool the person on earth that she or he is communicating with their beloved in spirit.

What kinds of challenges have you experienced in raising funds to develop a working soul phone prototype, especially in collaboration with potential investors?

Probably the greatest challenge we have faced in shifting from proof-of-concept research to prototype development has been the increased levels of funding needed, especially when combined with the requirement that we work with business people claiming interest in investing in potential future commercial companies.

For example, it cost about \$15,000 in hardware plus \$15,000 to pay for a part-time optical sciences engineer to design, build, and test what we call a Phase I proof-of-concept demonstration of a dual beam, pulsed light, dual-mirrored optical soul switch. Building the next generation Phase II model of this technology, currently in progress, which increases the sensitivity of the mirror system more than 30X’s, and replaces an LED light source with a more focused stable laser, is budgeted to cost about \$30,000 in hardware plus \$30,000 to pay for a part-time optical sciences engineer.

However, to conduct Phases III and IV, which promise to take the technology from being statistically significant to being a useful practical prototype, is estimated to cost over \$200,000 in hardware plus \$200,000 in optical science and computer science engineers. Adding other expenses, including university overhead, and the total figure is approximately \$500,000.

We have been blessed to be able to obtain gifts from private donors who mostly choose to be anonymous. Their gifts have ranged from \$1,000 to \$50,000 to support proof-of-concept research.

However, it has been extremely difficult to find donors and / or investors who are able and willing to provide amounts of \$500,000 to develop a given prototype. When we put together a master budget to develop the soul switch, soul keyboard, soul voice and soul video, the total amount comes to more than \$2,000,000.

It is propitious timing that a version of a novel electronic soul switch was revealed to Rhonda Schwartz supposedly by Bohm and Einstein in May 2017, and it is possible to build and test their design (including prototype development) for “only” \$100,000 - \$150,000. Thanks to a surprise anonymous donor, we are able to conduct this R&D research over the next year. Who knows, maybe it is time for the soul phone breakthrough to occur.

Intriguing Evidence From the Past

Cause of the R-101 Crash Revealed by Spirits

If you come across some antique pots and pans during your travels, you could be looking at pieces of aviation history. More than that, though, that old cookware might be connected with some of the most amazing evidence of life after death on record.

The salvaged parts of Great Britain's giant airship R-101, which crashed in France on its maiden overseas voyage, on October 5, 1930, is said to have been turned into cooking ware. A dirigible, the R-101 was the largest airship ever built at that time. After several test flights, it departed Cardington in England on October 4 at 6:24 p.m. with 54 passengers and crew headed for Karachi, then part of British India. As a result of high winds, it crashed near Beauvais, just north of Paris, early the next morning, killing 48 of the 54 passenger.

But a little more than a year earlier, during September 1929, warnings about the fate of the R-101 started coming through the mediumship of Eileen Garrett. Emilie Hinchliffe had been sitting regularly with Garrett ever since her husband was killed on March 13, 1928. "I do not want them to have the same fate that I had, as Johnston [the R-101 navigator] was a good friend of mine," Hinchliffe told his wife through Garrett. Emilie informed Captain John Morkham, her husband's good friend, of the messages. Morkham had come to believe that the messages from Hinchliffe were real as he had concluded that the technical language was beyond either Mrs. Garrett or Emilie. Morkham informed Johnston, but Johnston apparently laughed it off.

"There will be an accident," Hinchliffe related at a later sitting. "I have seen Leslie Hamilton, and he agrees with me." Hamilton was a friend of Hinchliffe's who had been killed in a trans-Atlantic attempt in August 1927.

Meanwhile, on July 7, 1930, Sir Arthur Conan Doyle, who had arranged for Emilie to sit with Mrs. Garrett, died. Reports started coming from mediums all around the world that Doyle was communicating through them. Lady Doyle, a sensitive herself, reported receiving numerous messages from her deceased husband. On October 2, 1930, three days before the R-101 set off on its fatal flight, Ian Coster, an Australian journalist working in London, contacted Harry Price, a psychical researcher, to see if Price could arrange for a séance and hopefully contact Doyle. While Price was known primarily as



R-101

a debunker of mediums, he had come to accept that some were real. He recommended Eileen Garrett, and a sitting was arranged for October 7.

On October 6, the day after the R-101 disaster, Emilie sat with Beatrice Earl, another medium. "I am in the state of despair," her husband communicated through a Ouija board. "I hoped that the crash could be averted, and even at the last moment we were working in some way to warn those in command of the ship. I know that death is not the end, but I hold life on earth as important to progress as life here, and willful disregard of warnings is suicide."

Like everyone else in England, Coster and Price had been shaken by the news of the R-101 disaster, but they decided to go ahead with their October 7 appointment with Mrs. Garrett to see if Conan Doyle would communicate. After Garrett went into trance, Uvani, her spirit control, began speaking and said someone named Irwin or Irving wanted to communicate. Garrett's voice changed again and a man appeared to be speaking. He identified himself as Flight Lieutenant H. Carmichael Irwin, captain of the R-101. The initial words were weak and he appeared to be under great stress. "The whole bulk of the dirigible was entirely and absolutely too much for her engine capacity," the somewhat garbled message began. The messages continued in staccato sentences. "Flying too low altitude and could never rise...Disposable lift could not be utilized...Load too great for long flight...Cruising speed bad and ship badly swinging...Engines wrong...Too heavy - cannot rise...Never reached cruising altitude...Too short trials...No one knew the ship properly...Weather bad for long flight... Fabric all

waterlogged and ship's nose is down... Impossible to rise... Cannot trim."

The voice went on to mention that the fuel injection was bad and the air pump failed. Also the cooling system was bad, as was the bore capacity. Irwin said he knew before hand that the bore capacity was inadequate, but was unable to get the engineers to correct the situation. He also mentioned that the ship almost scraped the roofs at Achy and that he was guided by the railway tracks.

Both Coster and Price were certain there was no fraud involved. While the aeronautical terminology was evidential in itself and later confirmed as technically correct, the most evidential item was mention of the small town of Achy. It was so small that it could not be found on most maps and had not been mentioned in any of the newspaper stories. Yet, it was confirmed that the ship passed right over the town.



Brancker

After some 45 minutes, Irwin faded out and a different voice began speaking "Here I am," the voice said, "Arthur Conan Doyle. Now – how am I going to prove it to you?" Doyle went on to talk about the difficulties in communicating and about the conditions in which he found himself – not much different than the world he had just left.

Three weeks later, Major Oliver Villiers, an air command intelligence officer who knew many of the victims of the R-101 was encouraged by a friend to visit Eileen Garrett. A sitting was arranged for October 31. Villiers went anonymously, careful not to give any indication of his military connections or his interest in the R-101 disaster. Nothing of any meaning to Villiers happened for the first 30 minutes and he was about ready to give up when a voice was heard saying: "Irwey, Irwey – louder – Irwing, Irwin, Don't go, please. Stay, I must speak!"

Taking notes in improvised shorthand, Villiers reported that it sounded very much like Irwin's voice. Villiers then asked Irwin how the end had come, pointing out that the evidence showed the ship had dived, straightened out, dived again, and then crashed. "Yes, that' so." Irwin responded. "One of the struts in the nose collapsed and caused a tear in the cover. The wind was blowing hard and it was raining. Now you see what happened. The rush of wind caused the first dive and then we straightened

again and another gust surging through the hole finished us."

Villiers asked if the electrical installation had caused the explosion. "No. Not that. It was the engine," Irwin responded, going on to explain that the diesel engine had been popping or backfiring after crossing the channel because the oil feed was not right. "You see the pressure in some of the gas bags was accentuated by the under girders crumpling up, and since gas had been escaping, extra pressure pushed the gas out with a rush and at that moment the diesel engine backfired and ignited the escaping gas. That caused the first explosion and others followed."

Many names and technical details that Garrett could not possibly have known were mentioned by Irwin, leaving Villiers convinced that he was actually speaking with the spirit of the man he had known as Irwin.

Two days later, Villiers again sat with Mrs. Garrett and heard from Sir Sefton Brancker, another victim of the R-101. Brancker was the director of the British Air Ministry and was one of several dignitaries on the flight.

Villiers had worked under Brancker and the expression to use his intelligence was something he had heard Brancker say many times. "Little did I think when I saw you last that we'd meet again



Garrett

with things so upside down," Brancker spoke. Villiers again noted that the cadence of the voice was the one he had identified with Brancker. "No parties here, nothing in bottles. But spirits of other kinds, if you know what I mean."

Brancker admitted that Irwin and other flight crew members wanted to postpone the flight because of the weather conditions, but he nixed the idea because Lord Thompson, British Secretary of Air, felt the honor of the country was at stake. "I felt awful," Brancker ended. "Of course, we never had a run for our money."

Villiers had four more sittings with Garrett and spoke with three more victims of the crash, gathering much more information about the problems that brought down the airship. He then brought the information to the attention of Sir John Simon, who was presiding at the Court of Inquiry into the disaster. However, Simon said that the information would not be admissible in a court of law and therefore rejected Villiers' report.

– MET



Journey to Heaven: Insider's Guide to the Afterlife, by Anne Salisbury, Ph.D. and Greg Meyerhoff, Lively Spirit, 2016, 210 pages

Anne Salisbury is a trained intuitive (clairvoyant), hypnotherapist, and psychotherapist who made an agreement with her 90-year-old mother, Physsie, to stay in touch after her death. After Physsie died, Anne was awakened one night to find Physsie in her bedroom. Physsie announced that she was ready, from her position in the afterlife, to help Anne write this book. The majority of this book is based on Anne's questions about dying and the afterlife, and Physsie's answers of what she was experiencing and learning after leaving her physical form.

Physsie began by explaining "opt-out points" during our physical life that are pre-arranged or negotiated, before birth while in spirit form, with the assistance of your full self, your higher self, and your personality. The higher self is the part of you that you leave in the spirit world when you reincarnate. "It is your access to higher wisdom and your connection to Source. Your full spirit is the life force or vibration or light that is specific to you," according to Physsie. She describes the lower self or personality as the part that incarnates. "It is like you take a part of yourself, a droplet of who you are and drop it into the physical body."

These "opt-out points" are times in your life when you have a choice to leave your present life – usually during a difficult time or accident or depression/crisis. One could think of physical life as a spiritual experiment. If it doesn't go as expected or it needs modification or adjustment, you could start over. These times are those in which we came close to dying but made the choice to stay for awhile longer.

When asked what one does in heaven, Physsie portrayed it as a resting place where you can review your last incarnation and "adjust your energies to receive more light. It is like a way station so you can move on from there."

When asked about meeting friends or relatives, Physsie commented that she met them but they didn't stick around long since they had other commitments. She said newcomers gravitate to others in natural groups according to common interests or similar vibrations. As people change and

grow in spiritual awareness, they shift into different groupings. "It is like looking into a kaleidoscope overtime, or more specifically, over experience," she said.

Throughout this book Salisbury emphasizes the goal of becoming whole. "The love of self is you appreciating who you are," she says. This is one of the most important criteria required to become whole. Your experience in the hereafter depends on the level or amount of love you have for yourself and accepting that you are a spark of God, the creator of your realm of existence.

She emphasizes the need to remove all negativity that has become lodged internally. A basic requirement is to let go of judgment and criticism and see yourself as complete – acceptable as you already are, thus bringing you to wholeness. Intense desire is needed to bring this to completion.

Asked whether souls have a life review, Physsie explained it as more of an appreciation of physical life instead of a criticism of it. In the last months or weeks of earthly life, many people do their own review of their life, tying up loose ends as best they can.

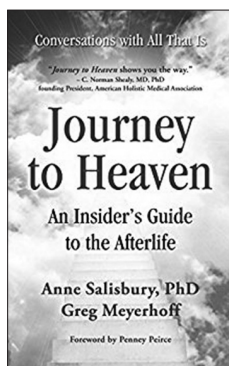
Two chapters are devoted to spirit guides and angels – who they are, their roles and limits, and what we can personally expect of them.

Completing the book are two appendices. Appendix A is designed to help the reader connect with Source in order to heighten one's ability to be present in the moment, to call back dispersed energy, sharpen intuition and release negativity. Appendix B is similar to a glossary in that it lists and defines key concepts, works, and phrases to promote a more concentrated understanding.

The complexity of Physsie's answers to Anne's questions seems somewhat overwhelming; however, it is her personal experience of the afterlife. She notes that another individual's experience would be different based on their level of spiritual awareness, expectations, love of self and openness to new surroundings, etc.

According to Physsie, "To summarize, you are part of Source, the whole that experiences your world as love and light. Source emanates light, and you are a spark of light. You are connected to Source through that tube of light, which holds intuition and life force energy within it. To fully function as a being, you must attribute goodness to yourself and experience yourself as whole, as part of Source held in love."

– Glenda Hawley, Ph.D.



A Manual for Developing Humans, by P. M. H. Atwater, Rainbow Ridge, 2017, 352 pages

Author P. M. H. Atwater, an Academy member, reminds the reader of this book that life is “inherently paradoxical.” She defines paradox as “parallel principles that have crossed over.” For examples, “the only way you can keep love is to give it away” and “the smarter we get, the dumber we are becoming.”

Atwater is the author of more than 15 books, including *Dying to Know You*, *Future Memory*, *Beyond the Indigo Children*, and *We Live Forever*. She has been researching the near-death experience since 1978, the year after she had three NDEs.

Most people view death as a very negative experience, but as Atwater found out, there’s a paradox here, too, since her three “deaths” served her in a very positive way. They awakened her to a new reality. “Once back after my encounters with death, I continued to operate from ‘realms of radiance’ to the extent that everyday events and decisions lost significance,” she explains early in the book. “The wisdom I returned with became more as stumbling blocks than guideposts (another paradox) until I regained my ability to discern differences – the contrast between ‘here’ and ‘there’ – between a practical application in the physical world and what I knew to be true in the greater worlds of spirit.”

Atwater does not go into much detail about her three NDEs during the early months of 1977, the year she turned 40, as she told about those in her 1998 book, *Coming Back to Life*. This latest book touches upon all the things she was awakened to during her NDEs and in the 40 years of research that followed. It seemingly covers every conceivable subject relating to the human experience – intelligence, intuition, dreams, auras, synchronicity, health, nutrition, emotions, fears, pain, parenting, sex, soul mates, science, racism, terrorism, prophecies, planets, feminism, justice, politics, economics, messiahs, catastrophes, war, solar cycles, free will, death, enlightenment, quantum medicine, orgone energy. You name it and Atwater has some very interesting and intriguing ideas and suggestions about it. I would have titled the book, “An Encyclopedia of Being.”

In the section “Groups – Multiple Focus,” Atwater points out that everything in life moves toward its opposite. “It is not the strengths of any

given business or relationship that draws us . . . it is their flaws. Whatever problem or flaw that exists within ourselves that we are working on or need to work on, will draw us to a situation that exhibits the same flaw. . . It is our flaws, our states of imbalance that draw us together.”

Back to that paradox saying that the smarter we get, the dumber we become, Atwater mentions that there has been a sudden unexpected rise of 27 points on IQ tests and one-third of kids now score between 150 and 160, at the genius level. She says that all explanations – permissive parenting, better nutrition, a rise in gene pool capacity, more stimulating environments, and kids exciting other kids – do not explain this jump in scores. On the other hand, there has been a big jump in brain disorders and learning disabilities worldwide. She sees this being the result of the excessive use of digital devices/installations/towers, manganese in drinking water, pesticides, flame retardants on toys and furniture, dry cleaning solvents, iron in paints, weed poison cloned into food, as well as high dosages of chemicals/medication given to children.

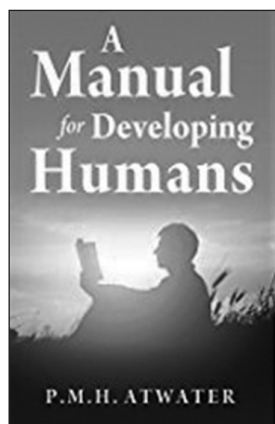
“Gifted artists, psychotic killers, exceptional geniuses, enraged bullies, spirit-led cripples – these are our new kids, the people of our new world, each possessing the same overall pattern of traits,” she offers. “Forget categories, ages, and labels. ‘When the tide comes in, *all* boats rise.’”

Much of the manual has to do with change. She sees “sweeping changes” from 2020 to 2024, great strides forward along with what could be equally great disasters. But she is quick to point out that there is a paradox with all change, so that the “bad” may be for our betterment, while the “good” may really be to our detriment, at least in the short run. She cautions against “either/or judgment” and is convinced there is no such thing as good and evil, not as we are taught.

Atwater’s son once asked her how he is supposed to recognize truth. Her reply: “When everyone agrees with each other, and there is no dissent, run for the nearest door and get out. All you have found is illusion. But when you find paradox of unity in opposition, stay as long as you can and learn as much as you can. You have found truth.” Her manual ends with a discussion of life’s greatest paradox, one involving love.

What I especially liked about this book is that many of the thoughts I have had about some of these subjects were put into words and thereby became more meaningful to me as I pondered on those words.

– Michael Tymn



The Light Between Us, by Laura Lynne Jackson, Spiegel & Grau (Random House), New York, 2015, 265 pages

Author Laura Lynne Jackson states in the introduction that for nearly 20 years she led a secret double life. “By day I taught teenagers *Macbeth* and *The Grapes of Wrath*, but at night, while my husband watched the kids downstairs, I was upstairs in my bedroom having private phone conversations with celebrities and athletes and astronauts and politicians and CEOs and all kinds of people, giving them a glimpse of something beyond the accepted bounds of human experience.”

Jackson’s “secret double life” was as a “psychic medium.” Her book is divided into three parts. In the first part, she tells of her childhood years and how she tried to make sense of her unusual gifts. In the second, she talks about how her gifts were developed, and in the third, she summarizes some very interesting and intriguing readings and experiences.

“All I had was a mysterious sense of knowing,” she writes of her early years while recalling her grandfather’s death and her premonitions of it at age 11. “I didn’t understand it all, but it made me feel horribly uncomfortable, as if I were somehow complicit in [my grandfather’s] passing.”

After earning a master’s degree and while pursuing a career as a high school English teacher, Jackson started giving psychic readings in her spare time. “Before I figured out what I wanted to say, I found I was already talking,” she recalls the first person to answer her ad in the local *Pennysaver*. “The words just tumbled out.” She goes on to explain that she doesn’t remember formulating thoughts or arranging ideas. It was more a “stream of insight,” as if she were translating for someone else. Over time, she got better at it, in part because she began to understand what certain symbols meant. She likens it to a game of psychic charades.

Initially, her ability was that of a psychic – perceiving a person’s soul energy and life path – but she soon realized that she was receiving messages from “dead” people and that it was not a matter of just conveying information from the Other Side but also *interpreting* it. She also discovered that she had the ability to do phone readings, which allowed her to focus more fully. “...I had no protocol in place, no system, no structure,” she recalls her first such

reading. “I was winging it. But to my great surprise and relief, the phone reading worked. As much information came through as if we’d been sitting side by side.”

One of the more interesting and veridical readings related by Jackson involved a man with early symptoms of Alzheimer’s disease who went missing from his home in New York on November 4, 2010. In a phone reading with the man’s daughter, Maria, Jackson got the name John, a father figure. John showed her a sign reading “Canarsie.” Marie confirmed her father’s name and replied that Canarsie Pier in Brooklyn was her father’s favorite place for fishing. John further showed Jackson what happened to him; he put rocks into his pockets, slipped into the water, and within two minutes he drowned. John explained that he’d killed himself because of what was happening to him as a result of his dementia and realized as soon as he went under that he had made a mistake. He apologized to his daughter. His remains were discovered not far from Canarsie Pier the following June.

While many mediums struggle to get names, Jackson seems to be especially good at getting them. In one case, she got a J or G sound for a man’s grandfather before clearly hearing his full name, Giuseppe, which was confirmed by the grandson.

Jackson was tested by the Forever Family Foundation and The Windbridge Institute, as well as by Dr. Jeff Tarrant, a psychologist who is board certified in neurofeedback. Tarrant, Giuseppe’s grandson, carried out a quantitative electroencephalogram test on Jackson, finding that her brainwave pattern was almost 100 percent consistent with a person who has had a traumatic brain injury. Since Jackson had not suffered a brain injury, Tarrant surmised that her brain achieves an altered state on its own. He added that people with such brain injuries are usually more spiritual, forgiving, and compassionate.

After some 16 years of teaching, Jackson’s secret double life was exposed on social media, and her students began asking her all kinds of questions about her gift. She explained to the students that she must keep her work as a psychic medium apart from her work as a teacher. Fortunately, the school’s principal was very understanding and accepting of Jackson’s double life.

In a back cover endorsement, Dr. Gary Schwartz, author of *The Afterlife Experiments*, comments that Jackson’s book is one of the most insightful and inspiring books about mediumship that he has ever read. Having read a few hundred books on mediumship, I fully agree with Dr. Schwartz. Generally, I favor the old books on mediumship, but this one ranks near the top, old or new.

– Michael Tymn



The Survival of the Soul, by Pierre-Emile Cornillier, White Crow Books, UK, 2017 (original publication, 1921), 474 pages

Even though my library contains hundreds of books dealing with psychical research, this 1921 book somehow escaped my attention until recently when I noted that Dr. Robert Crookall, a botanist and geologist who authored 14 books on psychical matters during the middle of the last century, named it as his favorite among his many references. Upon reading that, I went in search of the book, found a rare copy, and plunged into it. As with Crookall, it tops my list. It explains so much that other authors didn't or couldn't.

Books by William Stainton Moses and Allan Kardec offer much as to how the spirit world works, but I think Pierre-Emile Cornillier has outdone even them with this book. Why it has not survived as a classic in the field, as their books have, is a mystery to me. My attempts to find anything to discredit Cornillier have turned up nothing. And now White Crow Books has republished it, due for release mid-September.

Cornillier (1862 – 1933) was an artist who had an interest in psychical research when, in 1912, he realized that Reine, an 18-year-old model he had been employing for several months, had psychic abilities of some kind. He soon began some experiments with her and when she was in a “hypnotic sleep” she was able to go out of body and report on things and happenings in other places. Further experimentation involved communication with some apparently low-level spirits, but a “high spirit” named Vettellini emerged in the ninth séance and continued on as Reine's primary guide through 107 seances documented by Cornillier.

The usual procedure was that Reine would be “magnetized” and placed in the trance state, then after some wait she would begin communicating with Vettellini and relay what he had to say back to Cornillier. If Cornillier had questions, he would put them to Reine, who would repeat the question back to Vettellini, then give his response. When Reine returned to normal consciousness, she had no recollection of what was said or had taken place while she was in the trance state. On some occasions, Vettellini would take her to distant places, and she would report back to Cornillier on what she had seen or with whom she had met.



There were several contacts with deceased old friends and acquaintances that were evidential to Cornillier, his wife, and some visitors, but Reine's mediumship is not about evidence, *per se*, as it was with most of the pioneering researchers. Cornillier was more interested in learning how things worked in the spirit world. They discussed the nature of the spirit body, how spirits awaken on the other side, what they look like, their faculties, grades of consciousness among spirits, activities in the spirit world, spirit influence on humans, God, reincarnation, astral travel, difficulties in communication by high spirits, deception by inferior spirits, premonitions, dreams, time, space, animal spirits, materializations, apparitions, cremation, and other concerns that Cornillier had about how things work in the spirit world.

What was evidential to Cornillier is that Reine was a “simple child” in her conscious state, with no prior knowledge of the things she related in some detail and without hesitation in the trance state. Of this as well as her sincerity and integrity he had absolutely no doubt. In his Conclusion, he recognizes that his book will not appeal to the “scoffers,” as his faith in Reine's character was such that he “refrained from establishing a so-called scientific control over my medium.” He points out that scientists of the highest reputations have taken every possible precaution, and yet their skeptical peers have questioned their methods and objectivity while heaping abuse upon them.

This book is for the open-minded reader who recognizes or is prepared to recognize that there are many difficulties and distortions in spirit communication. To quote Cornillier: “Reine – and this must not be forgotten – does not hear in words the substance of what she repeats. She translates into words the vibrations that convey Vettellini's thought, and as her education is extremely meager, and her vocabulary limited, her interpretations may occasionally be inexact. Conscious of her difficulties, Vettellini, in certain cases, gives her the precise words, which she then repeats mechanically, without comprehending. And this is another source of error. The rectification is always made in a following séance, but sometimes long after; for, oftener than not, it is an unexpected question which reveals that the transmission has been imperfect.”

I recommend that the reader begin with the Conclusion of the book in order to get a feel for Cornillier's intelligence, if not brilliance, and his scientific acumen. Be prepared to be overwhelmed, and if you know someone approaching this life's end, pass the book on to him or her. It may very well give the dying person some hope while mitigating fears relative to death.

– Michael Tymn

YOUR EVOLVING SOUL (The Cosmic Spirituality of the Urantia Revelation) by Byron Belitsos. Origin Press. 322 pages, 2017.

Your Evolving Soul is a significant exploration of the spiritual themes that comprise *The Urantia Book*, which was first published in 1955 and comprises 2,097 pages. The *UB* was authored by a group of celestial beings who materialized thousands of handwritten transcripts to an unnamed Chicago businessman and a handful of his supporters who worked with these spirits over a 30-year period of the early 1900s. Byron Belitsos has studied the *UB* for decades in order to compile this thorough analysis of the Urantia teachings.

Your Evolving Soul reveals a spiritual cosmology that is very different from other published books that were also sourced directly from spiritual entities. The most significant difference is in the number of inhabited planets. The *UB* refers to a trillion inhabited planets. In *47 Billion Years of Evolution: A Case Report* by Martha J. Barham, only three planets are mentioned as currently being inhabited. Ms. Barham's book was also authored by a group of celestial beings who materialized, not handwritten transcripts, but their own bodies, over two decades of personal meetings in the late 1900s.

Both books assert the same primary theme – humankind was created to evolve and to merge the information learned with God upon completion of a seven step process of evolution. A successful completion of the evolution process is extremely difficult and time consuming. By time, I mean many lifetimes – reincarnations. Both books detail the reincarnation process, but with one major difference: *Your Evolving Soul* asserts that reincarnation occurs on a different planet, not Earth (Urantia); *47 Billion Years of Evolution: A Case Report* asserts the reincarnations continue on Earth until the individual soul has completed the first five steps of its evolution.

Other than the two differences cited above, both volumes provide very similar insights as to why we are here and what we should do as human beings. The information provided, if implemented by us, will provide a vast improvement to our existence. I would recommend the first step to take in improving ourselves is a quote from Edgar Cayce. He was asked by one of his patients as to how she could improve her spirituality. He gave her a two word answer: **HELP OTHERS.**

—Paul J. Hauser, J.D.



Ponder on This

“We need have no hope that any one will utter on this earth the word that shall put an end to our uncertainties. It is very probable, on the contrary, that no one in this world, nor perhaps in the next, will discover the great secret of the universe. And, if we reflect upon this for even a moment, it is most fortunate that it should be so. We have not only to resign ourselves to living in the incomprehensible, but to rejoice that we cannot get out of it. If there were no more insoluble questions nor impenetrable riddles, infinity would not be infinite; and then we should have for ever to curse the fate that placed us in a universe proportionate to our intelligence. All that exists would be but a gateless prison, an irreparable evil and mistake. The unknown and the unknowable are necessary and will perhaps always be necessary to our happiness. In any case, I would not wish my worst enemy, were his understanding a thousand-fold loftier and thousandfold mightier than mine, to be condemned eternally to inhabit a world of which had surprised an essential secret and of which, as a man, he had begun to grasp the least tittle.”

—Maurice Maeterlinck
(1911 Nobel Prize Winner)

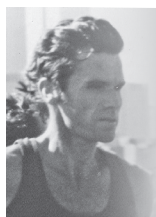
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Practicing Death

To practice death is to practice freedom — Michel de Montaigne

Michael Tymn



Do Spirits Wear Clothes?

The idea of spirits wearing clothes provokes humor among the skeptics and doubts among the believers. However, if those same spirits were to appear naked, it would no likely result in more humor and more doubt. Would it be more believable if they appeared as blue flames or white orbs?

French researcher Pierre-Emile Cornillier put this question to a “high spirit” named Vettellini through the mediumship of a young woman name Reine in 1913. “...when they wish to manifest themselves to living beings, they assume, in order to be recognized, the physical appearance which was theirs on earth, and they can show themselves in the costume which they habitually wore and with all the accessories that made part of it,” was Vettellini’s response. “These costumes and accessories do not exist substantially: it is only an image of them, created by the thought and intention of the Spirit, which exists. And it is this mere subjective image which is caught by the brain of the living being for whom the impression is destined.”



Attired spirit taking shape

Vettellini further explained that materialization is a somewhat different phenomenon than apparitions. “Just as the Spirit, who wishes to manifest himself [in a materialization], takes from the medium the organic elements necessary to give a certain consistency to his fluidic body and render it perceptible to our human senses, so, if he has need of a drapery, a costume and accessories, he must find in the immediate ambience analogous objects – really existing draperies, costumes, and accessories – from which he can extract the elements to fabricate the costume in which he wishes to appear; and whose substantiality will be in proportion to the quantity of substance he has borrowed from these objects.”

Similar messages have come through many other mediums. “When the soul leaves the body it is at the first moment quite unclothed as at birth,” Julia Ames communicated to William T. Stead, a prominent British journalist, social activist, and medium, after her physical death. “I awoke standing

by my dead body, thinking I was still alive and in my ordinary physical frame,” Julia penned by means of automatic writing. “It was only when I saw the corpse in the bed that I knew that something had happened. When the thought of nakedness crosses the spirit there comes the clothing which you need. The idea with us is creative. We think, and the thing is. I do not remember putting on any garments. There is just the sense of need, and the need is supplied.”

Julia went on to say that once the spirit has fully awakened and adapted to the new environment, it has the ability to make itself appear in different ways, e.g., to appear as a child to someone who knew the spirit, when in the flesh, only as a child. “We have no need to do so for our own purposes, but when a newcomer arrives, or when we have to manifest ourselves to you who are still in the body, then we need to use this thought-creation, and bring forth the visual tangible appearances with which you are familiar.”

After dying in the *Titanic* disaster of 1912, Stead began communicating through various mediums and appearing at some materialization séances. He explained that he had to visualize himself as he remembered himself when alive. He added that the people at one sitting were able to see only his face because he had visualized only his face, not his entire body. “I imagined the part they would recognize me by.”

A sitter at one of the séances of D. D. Home, the renowned medium of yesteryear, asked Home’s spirit control how spirits make themselves visible. “At times we make passes (augment the field of energy) over the individual to cause him to see us; sometimes we make the actual resemblance of our former clothing appear exactly as we were known to you on earth,” came the reply. “Sometimes we project an image that you see; sometimes you see us as we are with a cloudlike aura of light around us.”

A spirit communicating with Dr. Charles Richet, the 1913 Nobel Prize winner in medicine, told him that he could not show himself because he could not remember what he looked like when alive. When an old friend materialized to Florence Marryat, a popular British author, she didn’t recognize him. He told her he had to practice and would do better the next time, which he did.

Still, they laugh.



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Academy Looks Ahead with New Executive Director

With the election of an executive director and the appointment of a “way-forward” committee at its August 9 board of directors meeting, the Academy expects to strengthen its ability to fulfill its mission “to discern, develop and disseminate knowledge of how consciousness studies and paranormal phenomena may relate to and enhance the development of the human spirit.”

Thomas E. Leach, a 56-year-old resident of Virginia Beach, is the new executive director, a position left vacant when Boyce Batey retired in 2013 after serving in that position for 35 years. Leach, who plans to move to Chapel Hill, N.C., has more than 30 years experience in developing innovative marketing, training and logistical support solutions to resolve operational challenges. “I believe the way-forward committee has an objective of reaching a younger



audience and I fully agree with that,” Leach says. “We need a social media presence, a clean and functioning web site, and up-to-date archives.”

Leach’s outlook on life changed significantly as a result of a near-death experience in 2008. He had just finished a five-mile jog and was in the locker room of a gym when he had what amounted to a heart attack. During his NDE, he had a life review. “The long and short of it is that at that point my life had not exactly been filled with love and kindness,” he explains his transformation. “The NDE changed how I saw my own life and the world around me. The message I received was ‘remember to love.’ I feel more spiritually grounded now and most of all, share in the hope of a better tomorrow and the belief that there is something special on the other side.”

As for a 2018 conference, Leach will be working with the way-forward committee over the next few months to determine what is needed and what will work, not only for the older members but for the newer ones it hopes to attract. Tentatively, the conference will not be held until at least September.